



Beloved Members and Friends of Holy Cross,

Christ is in our midst! He is and shall always be!

The word Sabbatical comes from the Greek word, “Sabbatikos” which means “of the Sabbath” tracing back to the Hebrew word, Sabbath, meaning “rest.” The Sabbath Day was a day of rest. A day that God dedicated for us to rest and to do only one thing - praise Him. In the time of Christ, the Sabbath day had become so perverted, even to do an act of love and healing was forbidden. This created much controversy, Jesus had to remind us that “the Sabbath day was created for man, not man for the Sabbath.” (Mk 2:27).

In the book of Leviticus the soil was given a rest after 6 years. The seventh was a year for the soil to rest and rejuvenate so that it might recover its strength and fertility.

By now, I hope you have heard that I am embarking on a sabbatical. The next three months (from October 5th – January 4th, 2027), I will be traveling, resting, and exploring new opportunities to deepen my faith in Christ, we never stop learning and growing. You will be well cared for by Fr. Photios Dickos (in the month of October) and Fr. John Chakos (in the months of November and December). Our Deacon Elias will keep the day-to-day needs of the Holy Cross Community on track with our new office administrator, Francie Casino. (Please take time to introduce yourself to her when you have a moment.) *I am very grateful to everyone for their support and allowing me the opportunity to have this sabbatical. Thank you!*

I would be remiss if I did not take a moment to acknowledge the dedication and service of Nena Jovonovich our retiring parish ad-



Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 26 Issue 10

Under the jurisdiction of the Ecumenical Patriarch Bartholomew I, His Eminence Archbishop Elpidophoros of the Greek Orthodox Archdiocese of America and His Eminence Metropolitan SAVAS of Pittsburgh

The mission of Holy Cross is to keep and proclaim, pure and undefiled, the Orthodox Christian faith and

Fr. Michael Kallaur, Presiding Priest

Fr. Daniel Korba, Presbyter

Deacon Elias Diamond

Philip Yamalis, Cantor

Nena Jovonovich, Secretary

Website: holycrosspgh.org

Office (412) 833-3355 FAX (412) 833-3357

Community Center Phone: (412) 854-6001

Office Hours Monday-Friday 9am-5pm

Organizations & Committees

Church School	Elias Diamond	(412) 833-3355
Philoptochos Pres.	Dina Hartlep	(412) 720-9383
Phil. Membership	Christine Picard	(412) 951-7258
Circle of Angels	Carol Halkias	(412) 276-5002
	Christine Peters	(724) 693-9290
Landscaping	Frank Kalogeris	(412) 855-4155
	Rebekah Krakora	(412) 728-4842
Greek School	Dena Yamalis	(412) 343-8355
Junior Dance	Marina Bouzos	(412)-736-7455
Senior Dance	Rachel Facaros	(412) 323-6298
Choir		
First Steps	Sophia Alfaras-Melainis	(412) 251-3209
JOY	Elias Diamond	(412)413-7427
Young Adults	Elias Diamond	(412)413-7427
GOYA	Denise Melis	(412) 341-9264
Golden Club	Cynthia Kostelnik	(412) 833-9423
	Rene Koett	(412) 559-1721
Bookstore	Mary Portellos	(724) 941-8699
House Committee	Constance Zotis	(412) 736-7145
Building Comm.	Michael N. Zervos	(412) 833-6843
Sts. Mary & Martha	Dina Hartlep	(412) 720-9383
Interior Design Committee	Laura Zervos	(412) 287-5679

Coffee Hour fellowship is an extension of our Divine Liturgy! Please gather with family, koumbari or friends to sponsor/prepare one Sunday. See the calendar on website for open dates, and call the church office to confirm.



***Services:**

Sundays:	8:15am Orthros
	9:30 am Divine Liturgy
Mondays:	6:30pm Paraclesis
Wednesdays:	7 pm Bible Study and via Zoom
Weekdays:	8:30am Orthros
	9:30am Divine Liturgy
Saturdays:	Vespers 5pm
*See monthly calendar for all services.	

Funeral/Memorial information:

For **Kollyva**, you may bring your own or contact Denise Melis directly (412) 341-9264.



Use of the Community Center is available for parishioner funeral lunches at no charge. Parishioners may contact any caterer they choose to purchase and prepare their **Makaria** (Mercy Meal).

Parish Council 2026

Anthony Cuneo, President
Stephen Yamalis, Vice President
Angela Athanas, Treasurer
Socrates Zacharias, Financial Secretary
Sophia Milinkovic, Secretary
Bryan Elderkin
Eleni Maneta
Rita Manganas
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Ted Sofis
Sadie Stang
Zachary Stevens
Mark Urso
Constance Zotis

ministrator of 25 years. Nena followed our beloved +Lee Mac-Manus who served Holy Cross for twenty years (1981-2001). Over Nena's tenure she has had to learn three different parish operating systems, countless upgrades to various computer programs for work on the bulletin and our monthly Crossroads. Navigate the bulk mail at the USPS with all its regulations and idiosyncrasies. Respond to all of our requests and questions (and the general public) regarding events, Food Festivals, stewardship, donations, sacraments, memorials, etc.... We have been blessed at Holy Cross to have her for so many years. As Nena steps back from office work, she will enjoy a new chapter in her life of being a Yia Yia (Baba in Serbian). We wish Nena and her beloved family much joy, good health, strength, and many more blessed years. **Живела! Χρονία Πολλά!**

The month of October is a month of transition. We are leaving the warmer days of summer and day light is beginning to diminish. The trees will soon transform into an explosion of color and eventually make their way back to the earth. After all the raking and bagging, we will anticipate the coming of the winter season. After the snow and cold, we will look forward and appreciate and enjoy the re-birth of Spring and the coming of the heat of summer. The seasons are helpful for us, for they mark the time and help us create memories surrounding the various holidays. In the life of the Church, we are always anticipating the next holy day (holiday) or feast day. Although there are no great feast days in the month of October, we have plenty of saints to celebrate and help us in our journey toward the Kingdom of God.

October 1st – Holy Protection of the Mother of God / St. Ananias (Apostle of the 70)/ St. Romanos the Melodist

October 6th - St. Thomas

October 8th – St. Pelegia the Righteous/ St. Pelegia of Antioch

October 9th - St. James the son of Alphaeus

October 11th - St. Philip (of the 70)

October 16th – St. Longinos the Centurion

October 18th - St. Luke the Evangelist

October 20th – St. Gerasimos of Cephalonia

October 23rd - St. James the Brother of the Lord

October 26th – The Great Martyr and Myrrh Streamer - St. Demetrios of Thessaloniki

October 27th – St. Nestor, servant of St. Demetrios

October 28th – OXI Day (Protection of the Mother of God)

October 30th - St. Cleopas (of the 70)

The saints remind us that we part of a larger family – a spiritual family that goes

beyond flesh and blood. It is the Body and Blood of Christ that unites us as His children. The Church is essential in reminding that we belong to God. Certainly, we do not neglect our biological family, for they given us physical life and in this gift of physical life comes the possibility to know God! To know His ways and His love for each of us. We are grateful always that Jesus, having established His Church, will never abandon us. For no matter how difficult or un-godly the world becomes, He will be with us to the close of the ages.

St. John Chrysostom discusses how it can be proved that Christ is God,

“Not with arguments of creation, resurrection, healing the blind, and exorcising demons. Only that Christ planted the Church and it spread to the whole world in a brief time which made it IMPOSSIBLE for it to be a human work. It invited people with evil habits and slaves of sin to a higher life. Jesus did this without weapons, armies, wars, or money, using twelve simple, uneducated, poor (fisher) men. They persuaded pagans to think correctly about the present and the future.”

How could this be? The call of Jesus’ disciples is a call to all of us! We too are called by Jesus to be obedient to His word. Jesus said, “I am the Way, the Truth, and the Life. No one comes to the Father except through Me.” (John 14:6) We come to know God the Father, through His Son, in the power of the Holy Spirit. This Holy Spirit enabled the fishermen to become bold preachers of God’s word. Listen to St. Peter speak to the **SAME Sanhedrin**, after he and John were arrested, that condemned Jesus to be crucified just two months earlier.

This is the same Peter who denied even knowing Christ, when accused by a maid on the night of Jesus’ trial.

“And it came to pass, on the next day, that their rulers, elders, and scribes, as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. And when they had set them in the midst they asked, “By what power or by what name have done this?” (Peter and John had healed a paralytic, paralyzed from birth). Then Peter, filled with the Holy Spirit, said to them. “Rulers of the people and elders of Israel: If we this day are judged for a good deed done to a helpless man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ, whom you crucified, whom God has raised from the dead, by Him this man stands here before you whole. This is, “the stone which was rejected by you builders, which has become the chief cornerstone.” Nor is there salvation from any other, for there is no other name under heaven given among men by which we must be saved.” (Acts 3:8-12)

The Sanhedrin marveled at the boldness of Peter and John and could not believe that they were simple and uneducated men. The miracle could not be denied because the paralytic lay at the door of the Temple for over 40 years and now he was healed. The only response from the Sanhedrin was to threaten the Apostles not to preach in Jesus' name. The response from Peter and John was again shocking. ***“Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak about the things we have seen and heard.” (Acts 3:18-19)***

The word of God could not be silenced. The Apostles filled with the Holy Spirit began the Great Commission to baptize and teach all nations concerning Jesus Christ. We are inheritors of this great faith and witnesses to the two thousand years of church history, and we too must be obedient to call of our God. We too must preach Christ in our lives, not only through words, but through actions of love, forgiveness, and compassion. We must strive to follow Christ, deny ourselves, and lift up our cross. This is our calling and our Church stands as a witness to those who came before us and were faithful in establishing this community.

My brothers and sisters in Christ, how blessed we are to have received such a calling from God. ***“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” (John 5:14-16)***

Through obedience and faith we will find our calling and through the power of the Holy Spirit proclaim to the world the glory of God.

My brothers and sisters in Christ, you will be in my prayers during these next three months. Please pray for me and my family. It is my prayer that we will greet one another in the new civil year, 2027 – rested, rejuvenated, and full of joy – desiring to continue our journey toward the Kingdom of God and to fulfill God's will for our beloved community.

With love and prayers,
+fr. Michael



HOLY CROSS GREEK ORTHODOX CHURCH

presents the

12TH ANNUAL MEMORIAL GOLF OUTING

MONDAY, OCTOBER 12TH, 2026

SOUTH HILLS COUNTRY CLUB
4305 BROWNSVILLE ROAD



PRICING

**\$225/GOLFER;
\$900/FOURSOME**

(INCLUDES ENTRY FEE,
GREEN FEE, LUNCH
AND DINNER)

**DINNER ONLY
\$75/PER PERSON**



SCRAMBLE FORMAT

Skill Prizes:

Mens/Seniors/Women

First Place Team Prizes:

Mens/Womens/
Seniors/Mixed



ORDER OF EVENTS

10:00 AM Registration

10:00 AM Sit Down Lunch

11:30 AM Shotgun Start

5:00 PM Cocktail Hour
(cash bar)

6:00 PM Dinner/
Silent Auction



SPONSORSHIPS

\$500: Beverages, skill prizes,
putting green, printing,
website, or live auction
sponsor

\$750: Dessert Sponsor

\$800: Golf Gift Bag Sponsor

\$1,000: Lunch Sponsor

\$1,250: Co-Dinner Sponsor

\$1,500: Golf Cart Sponsor

\$2,500: Dinner Sponsor

FOR MORE INFORMATION, PLEASE CONTACT:

ZACH MOORE: 412-735-8343 | LIA MOORE: 412-760-6879

NICK KARTSONAS: 412-849-9467 | MICHAEL BELL: 724-825-2268

PAYMENT & REGISTRATION



To pay & register by mail,
mail this form with
payment to:

Holy Cross Greek Orthodox Church
Att. Golf Outing
123 Gilkeson Road
Pittsburgh, PA 15228

Make checks payable to:

Holy Cross Greek Orthodox Church

Please mark "Golf Outing"
in memo line.

Golfer name(s):

Phone: _____

Email: _____



To register and pay online,
please visit:

www.holycrosspgh.org

Follow the link near the
bottom of the page labeled
"12th Annual Golf Outing"

*"in case of inclement weather or
unforeseen circumstances, golfers
will be provided a pass for
future tee time."*

The Cross in Our Lives, Part One

His Eminence Metropolitan Saba (Isper)

The Cross of the World and Its Gifts

Blessed Augustine says: "I know three categories: One saves through the cross, another is saved through the cross, and the third is condemned by the cross." Christ alone belongs to the first category. The rest of us belong to one of the other two.

The cross stands before every human being. There is no one who does not have one cross or more. As long as death is present, crosses will remain part of our personal lives. Because this present world is passing away, and because our own existence is passing away with it, we experience pain, anguish, and sorrow. This is because we bind our feelings—which form part of our very being—to the image of this transitory world.

We therefore face one of two choices: either to flee from the cross and avoid it, or to confront it with courage, faith, and acceptance. Fleeing only increases the cross's weight; it does nothing more than change its name. In reality, it means exchanging one cross for another—one that may appear lighter to the person fleeing, but that is, in truth, heavier than the cross from which he fled. Confronting the cross, on the other hand, means accepting it willingly at the beginning of the journey—even if not yet joyfully—and seeking to discover its meaning and its role in forming and shaping the person who bears it.

Before Christ, the cross was an instrument of death; through Christ, it became a source of life. Pain and suffering once led to despair, and despair is spiritual death. In Christ, however, they have become a path toward liberation and the discovery of true life—a life that transcends the familiar conditions of this temporal existence. Every Sunday morning we proclaim: "Through the Cross, joy has come into all the world." Did not the Cross precede the Resurrection and the life that burst forth from the tomb?

Our contemporary way of life may hinder our encounter with true life. A person often stands before the beautiful gifts of this world, becomes immersed in them, and confines himself to the desire to possess them, without noticing what lies beyond them—or even the One who gave them. Their brilliance entices him to acquire more and more, until, with time, he becomes their captive. His life thus passes within a narrow framework devoted solely to satisfying the desires of this earthly life.

This beautiful world in which we live is a gift from God—or, at least,

this is how we ought to regard it. Just as we care for a gift, receive it with joy and delight, strive to preserve it, and feel gratitude toward the one who gave it to us, so too must we care for this world, preserve it, and remain constantly grateful to God for it.

In reality, our "beautiful planet has been transformed into a slaughterhouse," as Saint Justin Popović expressed it, because of humanity's greed and selfish appetite for exploiting its resources in a deadly pursuit of profit and consumption.

When we receive a gift from someone, we ought first to look toward the person who gave it, rather than allowing our eyes to remain fixed on the gift itself. Consumer society has weakened the spirit of gratitude in modern man while cultivating his desire to possess. His gaze has thus become fixed solely upon the product. Little by little, and without noticing it—often even unintentionally—he becomes enslaved to the gift.

Health is a gift. The beauty of nature is a gift. Clean air is a gift. Family is a gift. Work and productivity are gifts. Income is a gift. Wholesome recreation is a gift. Friends are gifts—and the list goes on. How numerous are God's gifts to us! But are we aware of them? Do we receive them with joy and thanksgiving, drawing ever closer to their Giver? Do they lead us to Him?

Naturally, a healthy person loves the giver personally for who he is and not merely because of his gift. Likewise, a Christian loves God for who He is, not merely for His gifts. The wise person does not stop at the gift as though it were the ultimate reality. He knows that it will eventually pass away and that the joy it gives is temporary, having its season before its radiance fades. He therefore turns toward the Giver—the everlasting and ever-present source of every gift—namely, God.

In truth, every gift entails a certain cross. This cross reveals to us that none of these gifts constitutes the final and ultimate reality. Herein lies the true cross of the gifts of our world: the cross that arises from the alternation between receiving a gift and losing it. Not all our dreams are fulfilled, nor are they fulfilled whenever we desire. Thus, our lives move between success and failure, eagerness and weariness, joy and sorrow. What we desire may be fulfilled entirely or only partially; conversely, we may lose it in part or altogether. This cross is especially painful for those who have not learned gratitude, who have not yet understood the meaning of true life, and who continue to confine it within the limits of this earthly existence.

The absence or loss of a gift leads us to ask why. Its loss also makes us more aware of its place and role in our lives. The more important and essential the lost gift is, the greater and higher the possibility of spiritual growth for the person who has lost it.

cont. page 10→

In my youth, I was deeply moved by a virtuous woman who fell asleep in the Lord many years ago. She spent a year and a half in the hospital and underwent several successive operations. Her husband divorced her while she was hospitalized, and she had no children. She suffered greatly and her heavy cross moved her to question the meaning of all that had happened to her. With the help of her spiritual father and faithful friends, she discovered that she was being called to a noble mission. She dedicated her life to nursing education at a time when no nursing schools existed, and also to teaching a pure spiritual theology, which was rare in those days.

The Christian bears this cross of the world—and the cross of his own existence—not only with acceptance but also with a certain joy, because he knows that beyond this cross there is a life that does not perish. Through this faith, the Christian sees the world as crucified and dead to him. He also sees himself, together with all his inclinations, as crucified and dead to this present world. The believer works to improve this present world, even as it moves toward decay and death. He cultivates within it the seeds of the coming resurrection by striving toward his own personal resurrection and toward the resurrection of this world, which is the gift.

Throughout this journey of life, a person may discover, through tragedy and suffering, the meaning behind losing certain things that had seemed essential to him. Many times, however, he may also discover grace within their loss. He then gives thanks to God, because he would never have noticed the things that are truly more essential had he continued to enjoy those things that were taken from him.

Such was the experience of some who spent years in solitary confinement because of their faith. Amid the tragedy of what they endured, they experienced and tasted a divine grace that filled them with a profound peace — a peace they found themselves missing after they were released from prison. Their crosses refined their characters and made them more illumined, preparing them to fulfill an essential role later in life.

Read some of biographies of the Orthodox Romanian prisoners during the communist era. In this sense, the Romanian priest and theologian, Saint Dumitru Stăniloae, who was himself imprisoned because of his Christian faith, says that the world, together with our existence within it, is the cross that we must bear until the end of our earthly lives. We experience the transitory nature of this world as an unceasing cross. Yet through our Christian faith and the grace of God, we can live this cross in the hope of the Resurrection. For this reason, we bear it with joy.

The Cross in Our Life, Part Two, His Eminence Metropolitan Saba (Isper)

The Cross of Relationships

Atheistic existentialism says, "Hell is other people," whereas Christian existentialism says, "Paradise is other people." Saint Silouan the Athonite used to say, "Our brother is our life." In Christ, the other — who, according to the Gospel, is our "neighbor" — is no longer an outsider. Every stranger becomes your neighbor when you treat him as the Good Samaritan treated the wounded man (Luke 10). Thus, if you strive to approach every human being with love and compassion, you will see that all are your neighbors. Yet it is important to understand that whenever you feel responsible for others, whether individually or collectively, you continually bear the cross of that responsibility.

There is a heavy cross here, specifically in our relationships with others, beginning with the members of our own family and extending even to our enemies. This cross arises from our desire to protect those we love, to help them, and to stand beside them in their trials and distresses, even when they may not want our help, may be unwilling to follow our advice, or may misunderstand us. At times, they may even oppose us in proportion to our love for them, because they demand an expression of our love that differs from ours, and that may contradict our principles and morals.

In this world, we cannot but bear responsibility for whatever may threaten the lives of those entrusted to our care and love; first, those closest to us, and then everyone with whom we come into contact in one way or another.

In sharing their burden, our own cross grows heavier, just as theirs grows heavier. Sharing responsibility for their lives becomes a source of great anxiety and pressure. Can you simply cease caring about your children, your spouse, your parents, or your siblings? You may see them walking along a path that leads to destruction—materially or spiritually, emotionally or relationally—and your love instinctively compels you to stand beside them, strengthen and support them, and share in their pain and suffering.

Your sorrow may be magnified by being so close to them, especially since they might reject your offerings or misinterpret your actions for selfish reasons, although you had different intentions. You grieve for them and bear their burdens to the extent that you know the terrible end they will reach.

It is in this sense that Saint Silouan the Athonite said, "The greater the love, the greater the suffering." You cannot simply turn your eyes

away from someone you love. At times, you may try to put him out of your mind, but the moment you hear that something bad has happened to him, your suppressed love erupts in anguish. This is a cross that leads you toward openness and selflessness, raising you to become like your Lord in His tender compassion. As the sufferings of your love increase, your heart becomes more tender, more open, and more elevated.

There is a second meaning to the cross of relationships, which we encounter in the many people who behave with open hostility toward us, even when we have done them no wrong. This is a cross we may be required to carry until death. Why do some people feel hostility toward someone who has neither harmed nor offended them? In reality, human beings are pulled by many different impulses of which they are often unaware. They allow these impulses to drive them and consequently deal with others solely according to their feelings—yet feelings are deceptive and changeable. A person's psychological state often plays a decisive role in shaping his relationships with others.

Some people may oppose you because your uprightness exposes their crookedness, even if you have never behaved offensively toward them. Your very presence disturbs them and says to them, "You are wrong." They do not want to listen to their conscience, of which you remind them even when you remain silent and keep your distance. Your steadfastness in your convictions brings their evil schemes into the light and exposes their wrongful intentions.

How heavy, too, is the cross of those who do not understand you, who misunderstand you, or who judge you according to assumptions and interpretations that have never even crossed your mind. This cross becomes even heavier when your intentions are the exact opposite of what they read into your conduct. Moreover, they refuse to accept any explanation or clarification from you. You seek their material and physical well-being and strive to help them grow spiritually and humanly, yet they perceive the very opposite.

In such a situation, bear their failure to understand your good intentions as a cross — one that urges you to examine yourself carefully, so that you may discover any weakness, error, or impropriety in your conduct. Leave room within yourself for the possibility that you bear some responsibility for their failure to understand you, even when you are certain that they have treated you unjustly. Your tone of voice, the look in your eyes, the movement of your hands — all or some of these may have provoked them in a way you neither intended nor desired. Once, during a conversation, an atheist struck Saint Tikhon of Zadonsk

across the face. The saint bowed down before him and apologized for having provoked him!

In addition, always carry such people in your prayers. Do not allow your memory to dwell continually on the details of what happened, and do not speak about them excessively. Ask the Lord to have mercy on them. Remember them by name in your daily prayers. You will discover that, despite their hostility, they remain close to you and dwell within your heart — at least as far as you are concerned.

Every effort we make to spread goodness, uprightness, and a culture of love and forgiveness is accompanied by a cross that we must bear. If we avoid this cross, however, we are in fact renouncing the struggle and spiritual labor required to do what is good and to serve love. Consequently, we lose its blessing and the grace that God pours out upon us through it.

To avoid the cross is to refuse to carry it, thereby depriving yourself of the discovery of the depth and greatness of the powers and capacities hidden within you. You forget that you were created in the image of God, and that the traces of the divine image lie dormant within you, awaiting your cooperation so that they may be brought forth. God allows the cross to become the instrument by which they are revealed.

Every transformation of the self entails a certain inner rupture, which we experience as a cross. Every advancement requires abandoning that to which we are accustomed or comfortable. The cross is necessary because it refines you, so that you may become a clear mirror reflecting your true, new humanity — the human person fashioned according to the likeness of his Creator.

Saint John Climacus says, in essence: Rejoice when there is among your brethren someone who is harsh and rough, for he brings forth the sleeping serpents hidden within you — anger, pride, vainglory, impatience, lack of endurance, weakness of love, and inability to forgive. Elsewhere, he says that the edges of stones are sharp and cutting at the river's source, but on their journey toward its mouth, they are gradually broken down as they strike one another under the force of the rushing water. With time, they are polished until, at the river's end, they become smooth and beautiful pebbles.

Rejoice in your cross, and carry it with courage and patience, that you may partake of beauties you never imagined.



NEIGHBORHOOD
RESILIENCE
PROJECT



VOLUNTEER RECRUITMENT FAIR



THURSDAY
OCTOBER 1,
6 PM - 8 PM



2038 BEDFORD
AVE., PITTSBURGH
PA 15219

**Make a difference! Come learn how you
can get involved. We're seeking
passionate volunteers to...**

Host exciting activities in our community space.

Help pass out fresh produce to neighbors.

Help us organize and coordinate events, and much more!



Why volunteer?

Make a difference in the lives of those in need.

Support healthy community transformation.

Receive experience in a trauma-informed organization.

Scan QR Code to
RSVP:



Or click me!



www.neighborhoodresilience.org



bisrat@neighborhoodresilience.org

Baking with a Twist!

Autumn Festival Koulourakia Preparation

3,600 (300 DOZEN) TO MAKE!



Saturday, October 3

9 AM - 4 PM

Pizza lunch will be provided!



Jobs:
cookie scooper or
twister, egg
washer, cookie
packager

All are welcome-bring a friend!
No experience needed!

Arrive and leave according to
your schedule.

For signup and questions:

Contact Dina Hartlep
holecrosswomen@gmail.com
(412) 720-9383



ASSEMBLY OF CANONICAL ORTHODOX BISHOPS OF THE UNITED STATES OF AMERICA



Cultural Performances

October 4, 2026 | 4:30 p.m.

**Holy Cross Greek Orthodox
Church**

123 Gilkeson Rd
Pittsburgh, PA 15228

Join the Assembly of Bishops for an evening of dance and choral performances from local Orthodox Christian parishes featuring their distinct cultural traditions.

Scan QR code
or visit
bit.ly/aob2026
to register



Everyone is welcome, but please register so we can have ample seating.

GOLDEN CLUB MEMBERS:

Please note that there will be no Golden Club trip in September. See below for two events scheduled for October.

1) On **Friday, October 9th**, our trip by van will take us to The Frick Pittsburgh for the docent-led tour, **Clayton: Gilded, Not Golden** (tour approx. 75 min). The year 1892 was a critical year for our nation, Pittsburgh and the Frick family. Considered to be the height of the Gilded Age, the early 1890's brought the era's extremes into stark relief--both the progress of technological advancements, economic growth and the harsher realities of issues like wealth disparity, social unrest and environmental degradation. Tours of Clayton explore how these extremes affected the lives of everyone who lived in Pittsburgh at the time, though in dramatically different ways and emphasizes the stories of real people--those who lived within Clayton's walls and those who did not.

Please RSVP NO LATER than Thursday, October 1st. Your RSVP must be accompanied by your tour payment of \$24/person. Payment is to be sent to Rene Koett, 2285 Sidgefield Ln, Pittsburgh, PA 15241, as she is collecting money for this tour. Please make checks payable to:

Golden Club of Holy Cross. The tour begins at 10am. Please arrive at the church no later than 8:15am for boarding of the van. Following the tour, we will have lunch at The Porch/Schenley in Oakland. Please call Rene at 412-559-1721 with any questions and to RSVP before mailing of your check.

2) *"I've got a Golden Ticket
I've got a chance to make my way.
And with a Golden Ticket
It's a GOLDEN CLUB DAY!"*

Please join us on **Tuesday, October 20th** for a tour of the **new Sarris Candy Factory**, 135 Meadow Lane, in Canonsburg. The tour begins at 2p; please arrive at 1:45pm. Following the tour, we will proceed to the Sarris Ice Cream Parlor, 511 Adamas Ave, for ice cream and fellowship.

Cost of tour is \$8. Please RSVP NO LATER than September 29. Your RSVP must be accompanied by your tour payment of \$8 per person. Please send payment to: Cynthia Kostelnik, 6364 Crest view Dr, South Park, PA 15129 Phone 412.722.9512 Please make checks payable to: **Golden Club of Holy Cross**



Philoptochos

Autumn **FOOD FAIR**

WEDNESDAY & THURSDAY
OCTOBER 14 & 15

We need your delicious baked goods!
Contact Dena Yamalis
dyamalis@comcast.net, 412.589.2646



YiaYia's Attic Donations of
Jewelry, Purses, Books:
Contact Presbytera Sandy Chakos
atchakos04@msn.com, 412.419.5330

Holy Cross Philoptochos Autumn Food Fair **Wednesday & Thursday, October 14&15, 11am-8pm**

Food Line help needed BOTH DAYS @Lunch, 10:45am-2pm or 4pm,
Lighter shift from 2pm-4pm. Dinner shift from 4pm -8pm. OR
whatever fits your time frame. ANY of your time is appreciated.

Food Runners needed for the lunch shift, 10am-2pm or 4pm.
Dinner shift from 4-8pm. OR choose a time that fits your schedule!

Thank you for volunteering your time supporting Holy
Cross Philoptochos in its philanthropic endeavors.

Elaine Sofis, Food Line Chair esofis@comcast.net
Cell 412 327-7017 Home 412 344-7046



Philoptochos Impact

All of the money that Philoptochos raises benefits our local, national, and international outreach.

Your support of our fundraising efforts, particularly our Autumn Food Fair, is what powers this outreach.

We thank you for your support!

DONATION HIGHLIGHTS

- Walk for Missions – \$1,000
- Grocery Gift Cards for the needy – \$2,000
- Medicine for Guatemala clinic – \$3,000
- Nativity of the Theotokos Monastery – \$2,500
- Neighborhood Resilience Project – \$1,500
- High School Student Scholarships – \$6,000
- Greater Pittsburgh Food Bank – \$3,000

And many more!

We purchased a **new kitchen oven**, at a cost of \$15,000.

The fundraising efforts of both the summer festival and the Philoptochos Autumn Food Fair depend on reliable kitchen equipment.



**Holy Cross Ladies
Philoptochos Society:**

*"We raise a lot of money
and give it all away."*

holycrosswomen@gmail.com

**National & Metropolis Commitments of
\$6,250 include:**

- Cancer Fund
- Support a Mission Priest
- UNICEF
- Oratorical Festival
- Our Youth Our Future
- Pilgrimage of Discovery



HOLY CROSS PHILOPTOCHOS PRESENTS

GUS CONSTANTELLIS

Comedy Night!

**SATURDAY
OCTOBER 24, 2026**

7 PM

HOLY CROSS, MT. LEBANON
COMMUNITY CENTER

TICKETS:

\$40 INDIVIDUAL

\$300 TABLE OF 8 ✨ \$350 TABLE OF 10

Table purchase includes 2 mezze platters



FAMILY FRIENDLY ✨ LIVE BAND ✨ CASH BAR

Bring your family and friends for a
fun-filled night of laughter, followed by
dancing to the music of the Filarakia!

QUESTIONS? CONTACT DENA YAMALIS
HCcomedynight@gmail.com - 412-589-2646

PAYMENT LINK FOR TICKETS AT THE QR CODE
CASH/CHECKS/ZELLE ALSO ACCEPTED



Thank You

Thank you to Sadie Stang for preparing an amazing Lenten luncheon in honor of our Feast Day of the Elevation of the Venerable and Life Giving Cross.

The fantastic shrimp and avocado salad entree was complemented by three delicious farro, lentil, and spinach salads.

Thank you to all that brought yummy and varied Lenten desserts and fruit platters.

Thank you Mediterra for your generous bread donation.

A very special Thank You to Elaine Sofis and Rene Koett, who helped prepare, serve, and clean up after the meal.

Thank you Elaine for also preparing and serving the Vespers reception on September 13.





Sun	Mon	Tue
4 8:15am Orthros 9:30am Divine Liturgy JOY Kickoff 4:30pm Assembly of Bishops Program	5 6:30pm Paraclesis	6 St. Thomas 8:15am Orthros 9:30am Div. Liturgy <i>6:30pm Philoptochos Meeting</i> 7pm GOYA Meeting/Jeopardy
11 8:15am Orthros 9:30am Divine Liturgy Walk for Missions	12 Golf Outing & Dinner 	13
18 8:15am Orthros 9:30am Divine Liturgy GOYA elections after Liturgy	19 6:30pm Paraclesis	20 1:45pm Golden Club @Sarris Factory 7PM PARISH COUNCIL
25 8:15am Orthros 9:30am Divine Liturgy GOYA /JOY Hayride @ Simmons Farm after church	26 St. Demitrios 8:15am Orthros 9:30am Div. Liturgy 6:30pm Paraclesis	27 7:30pm PickleYAL 

October 2026

Wed	Thu	Fri	Sat
	1 Agia Skepi 8:15am Orthros 9:30am Div. Liturgy	2	3 9am-4pm Koulourakia Prep  NO Vespers
7 4:30 GREEK School 7PM BIBLE STUDY	8 7PM CATECHISM CLASS	9 8:15am Golden Club	10 5pm Great Vespers
14 Autumn Festival 11am~ 7pm 4:30 GREEK School 7PM BIBLE STUDY	15 7PM CATECHISM CLASS	16	17 5pm Great Vespers YAL Bowling
21 Philoptochos NRP Mael Prep 4:30 GREEK School 7PM BIBLE STUDY	22 7PM CATECHISM CLASS	23 St. James 8:15am Orthros 9:30am Div. Liturgy	24 5pm Great Vespers 7pm Comedy Night
28 4:30 GREEK School 7PM BIBLE STUDY	29 7PM CATECHISM CLASS	30	31 5pm Great Vespers



HELP PHILOPTOCHOS FEED LOCAL FAMILIES

NEIGHBORHOOD RESILIENCE PROGRAM (NRP) HOT MEAL WEDNESDAY

WHAT WE DO:

Philoptochos assembles and delivers 50 hot meals to NRP one Wednesday per month.

Our next meal date is
Wednesday, Oct. 21.



HOW YOU CAN HELP:

- Volunteer to shop for the meal ingredients
- Volunteer to assemble or deliver the meal
- Donate to offset the cost of the meal



QUESTIONS OR TO VOLUNTEER:

Contact Mary Jo Weinheimer:
mary.jo.weinheimer@gmail.com
412.266.2023



Walk for Missions 2026

Sponsored by

**Orthodox Clergy Brotherhood of Greater Pittsburgh
will benefit current mission work in Guatemala**

Sunday, October 11

Registration 12:30 PM – Walk Begins at 1:30 PM

South Park Children's Playground Shelter

Located at the intersection of

Corrigan Drive and Brownsville Road

South Park Township, PA 15129

Please save the date for this year's Walk for Missions! All funds raised will go to support ongoing missionary work in Guatemala. Questions? Contact ediamondhpcgh@gmail.com

Walker's Pledge Form

PAID AMOUNT

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins or other markings visible.

- Raise pledges. **MAKE CHECKS PAYABLE TO: HOLY CROSS MISSION FUND** • Register on October 11 at South Park Children's Playground Pavilion at 12:30.
- Bring your pledge forms and collected money.
- Collect pledge balances by October 29 and mail to:

Lunch and light refreshments will be served following the Walk.

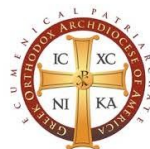
*** For more information or questions, contact Elias Diamond @
ediamondhcpgh@gmail.com ***

I hereby waive and release any rights and claims for injury or damage that may occur to me during my participation in the Walk.

Signature_____

Parent/Legal Guardian (if under 18)

GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHEPISCOPAL ENCYCLICAL



Prot. No. 416/2026

**Archiepiscopal Encyclical for the Exaltation of the Holy Cross
The Feast of the Universal Exaltation of the Precious and Life-giving Cross**

September 14, 2026

*While you have the light, trust in the light, that you may become children of light.
(John 12:36)*

Dear Sisters and Brothers in Christ,

On this present feast, we behold the Precious and Life-giving Cross of our Lord, the lampstand upon which He was exalted to be the *Light of the world*. The radiance of the Cross is the illuminating divine energy of God's love, God's mercy, and God's forgiveness for every sin and shortcoming of the human race. On the Cross—an instrument of unspeakable cruelty and hatred—our Lord Jesus Christ transformed all human suffering into a path toward happiness and eternal blissfulness.

While we yet await the General Resurrection, receiving the Lord's Arising and the Dormition of His Holy Mother as promissory notes for our everlasting salvation, we traverse the course of our lifetimes illuminated by the light rays of the Precious Cross. Each of us follows a path, the "*Way*," as our Faith was called in the days of the Apostles (e.g., Acts 9:2). And just as every day is composed of both "*evening and morning*" (as the Book of Genesis says), so the Cross brings light to our journey, even through the darkest of times.

This is one reason why our Seminary in Brookline, Massachusetts, is named for the Holy Cross: it is there that our clergy are trained to help bring the Light of Christ into the lives of their parishioners, particularly when and where the shadows fall. The theological education of our clergy encompasses much more than historical facts and rubrics for worship. It is an education in how to live by the very virtues which our Lord manifested on the Cross and how to bring those virtues and qualities to those unto whom we minister. Let us commit to ensuring that our Seminary and Hellenic College are supplied with all they need to keep that light shining. Your prayers and support offer a way to give back to this vital Institution and to provide fuel for the fire.

Therefore, beloved Brethren, on this feast of the Exaltation of the Precious and Life-giving Cross, the Holy Lampstand which never fails, let us trust in the Light while we yet have the Light. Thereby, we become the daughters and sons of Light, and our Way to a purposeful life, here and in the world to come, will be filled with the brightness of the First Day of Creation, when the Lord spoke, "Let there be light!"

With paternal blessings in the Radiance of our Lord Jesus Christ,

†ELPIDOPHOROS
Archbishop of America

HOLY CROSS ICONOGRAPHY PROJECT UPDATE

Icons still available for support...

Ox → \$24,000

Lion → \$17,000

Young Man → \$25,000

St. Andrew of Crete → \$10,500

St. Cyril of Alexandria → \$25,000

St. Innocent of Alaska → \$24,000

St. Raphael of Brooklyn → \$24,000

St. Luke the Surgeon → \$25,000

Nativity of the Theotokos → \$50,000

Help us reach our goal!

STEWARDSHIP 2026 SNAPSHOT

AS OF 9/19/2026



327 PLEDGED MEMBERS

OUT OF AN EXPECTED 500+ MEMBERS

Membership status includes completion of **annual 2026 pledge**, via Stewardship Card or Realm. **To pledge on Realm, please request an account first** (see below).

Thank you to those who have pledged and/or contributed to our 2026 Stewardship campaign thus far! We are at approx. ~70% towards our pledge goal, and targeting to have all 2026 pledges returned by the end of **September 2026**.

If you have not yet returned your pledge, please drop off your Stewardship Card in the Stewardship box in the Narthex or complete your pledge on Realm.

For any questions, to check your pledge status, or to request an invitation to Realm, please contact Stephen Yamalis at holycrossph.stewardship@gmail.com. To pledge and manage stewardship on Realm, an invitation and account creation are required.

ROAD TO 100%

Please join us on the **Road to 100%**, as we aim to cover 100% of the Operating Budget with Stewardship, by 2031, allowing other income sources to be dedicated to major projects, outreach, reserves, and more! To join in this effort, please prayerfully consider a **10% average annual increase** in your stewardship pledge/contributions.

STEWARDSHIP 2026

FEAST DAY IN SAXONBURG





“The Lord said: “If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel’s will save it.” That is how today’s Gospel reading begins, during this Sunday after the feast of the Holy Cross.

To be a Christian is to strive to show that same self-sacrificial love that Christ showed for us upon the Cross for no greater love is there than lay down one’s life for love of God and our neighbors. Of course, accepting our cross is hard. We see the pain and suffering of the Lord upon the Cross, and we might ask ourselves, am I strong enough to carry my own cross?

We should remember, of course, that some of the very first lines of the Bible tell us that humanity is made in the image of God. Unfortunately, our ancestors messed up, and collectively, we generally continue to mess up, in so many ways, falling far short of that divine image we are made in.

This is the reason that Christ, God become flesh, came to this Earth. He came to restore that image within us, and He did that, and continues to do that through the Holy Spirit, and one of the most important aspect of Christ’s salvific mission to us is shown to us through the image of the Cross, how we are supposed to live our lives, to take up our own cross and follow Him.

Relating to this, today’s epistle ends with the lines of Saint Paul, “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” St. Paul is telling us what it means to be a saint - a saint is someone through whom this image of Christ lives through. The saints carry the cross, showing the same self sacrificial love that Christ did, and thus, they live in Him eternally.

Modern psychology often tells us that we are beings divided, that our minds are not a unified whole, but instead contain vast numbers of layers and different, often competing drives. The word “Ego” is very important. It comes simply from the Latin word for “I” as in “I myself.” The egomaniac then, is one for whom the world is simply made to serve themself.

We all have egos, and we all can potentially fall into the vices of egomania, but that is not all that we are, for also within us is the image of God, an echo of Christ’s self-sacrificial love. Part of our task is to follow Saint Paul’s example, and crucify our egos, so that in so doing, we make the space in ourselves for Christ’s love to shine forth from us to the world. For in a world with no shortage of egomaniacs, the self-sacrificing love of Christ is what we need more than ever.

-Deacon Elias Diamond

PEOPLES
IDEAS
INSTITUTIONS
A MORE FREE
WORLD

The Flame, the Pillar, and the Bridge

A Core Theoretical Framework for the 250th Anniversary of Thomas Paine's *Common Sense*
How democratic states balance revolutionary passion, constitutional structure, and inherited institutions.

PAST
INFORMS
A BRIGHTER
TOMORROW

THE FLAME

Thomas Paine & Revolutionary Rupture

PHILADELPHIA 1776 GREECE 1821

Popular sovereignty, natural rights, and the delegitimation of hereditary tyranny. The revolutionary grammar of 1776 traveled across the Atlantic and helped inspire Greek revolutionaries in 1821.

Popular sovereignty

Natural rights

Revolutionary rupture

THE PILLAR

Aristotle & Institutional Architecture

REASON
LAW
VIRTUE
STABILITY

POLITICS
Aristotle
THE FEDERALIST
CONSTITUTION
We the People

Structural restraint, checks and balances, and the rule of law — reason without appetite. The Madisonian Constitution channels passion through durable institutions, while Jefferson sometimes spoke like Paine but governed like Aristotle.

Checks and balances

Rule of law

Jeffersonian duality

THE BRIDGE

The Byzantine Legacy & the Orthodox Church

FAITH
PEOPLE
CONTINUITY
A STRONGER
TOMORROW

A protective institutional bridge between revolutionary fire and state-building. In the Greek case, the Orthodox Church and Byzantine inheritance helped mediate upheaval, preserve community, and support national consolidation.

Excommunication of 1821 — a tragic protective act to shield the flock.

Epidaurus, 1822 — citizenship linked to Christian faith.

1831–1833 — Kapodistria's assassination and the Bavarian regency sever the bridge.

Program dates and virtual sessions viewable at:

https://pahellenicfoundation.org/America250



KOULOURLAKIA ΚΡΕΩ

Thank you to the small but mighty crew that helped make and package 2,472 koulourakia Saturday, 9/19! (Not pictured: Chris Zadrozny, Jen and Maddie Spanos, Angela Athanas, Kim Kartsonas, Kim Fitzgerald)

HOLY CROSS FEAST DAY VESPERS AND DIVINE LITURGY









SACRAMENTS

Baptisms

September 6 ~

Banks Alexander, son of Christian & Paula (*nee Bejarano*) Orfanopoulos.
Godparents are Kaila Voltz and Tyler Moravec.

Ryn Kathryn, daughter of Fabio & Katrina (*nee Mustakas*) Cruz.
Godparent is Constantine Mustakas.

September 12 ~

Eliana Stellani, daughter of Christian and Eleni (*nee Coleman*) Miranda.
Godparents are Yianni and Marika Gagianas.

September 19 ~

Evangelia, daughter of Nicholas & Kateena (*nee Jordan*) Skezas.
Godparents are Yianni and Marika Gagianas.

Anthony Jacob, son of David & Eleni (*nee Skezas*) Marsili.
Godparent is Joseph Mitas.

Funerals

August 31 ~ †**Helen Pamela "Pam" Lagios**, 97, predeceased by husband †Steve Lagios; survived by daughter Carole Lagios and granddaughter Stephanie Phatuross (John). Devoted member of Holy Cross and of Philoptochos for 70 years. Honored in 2015 with the St. Photios Award for Holy Cross from the Greek Orthodox Metropolis for outstanding and selfless contributions to her church community.



September 3 ~ † **John Michael Pateras**, 73, survived by wife Chrissy Pateras, for just shy of 50 years and their daughter, Lenna (Mike) Fastuca.

For four years, we have tried to do one thing well: Facilitate a year of immersive service for young adults with the most vulnerable and rooted in the Orthodox faith. By the grace of God, that effort has borne fruit. We began in 2022 with 6 Corps Members, one program and one city; last year, we ran four programs in 2 cities with over 100 participants.



But there is more to be done. We have a big vision: That every Orthodox young adult in the country would consider a year of service. One step is expanding to new cities. We began in Pittsburgh and then moved to Boston. Today we are thrilled to announce that our full-time program is expanding to Phoenix, AZ in fall 2027.

More than ever, we need your support. Pray for us. Spread the word. Make a donation.

<https://orthodoxvolunteercorps.org/?form=FUNJKCSZAQC>



Applications are now open for the OVC 2027-28 full-time ... program?

We do run a program. It has parts (service placements, weekly seminars, communal living, and parish engagement). There is a curriculum. We conduct evaluations of it. Next fall, we will run it in *three* cities—Pittsburgh, Boston, and Phoenix.

But **OVC is more than a program. It is an invitation to deep formation—of hand, head, and heart.** It is a challenge to serve in communion with those who suffer. It is a bold and fearful desire to meet God.

We aim high. We also attend to details, such as this. Applications are now open. Would you help us?

1. **Nominate an Orthodox young adult** who wants to serve and grow in faith.
2. **Spread the word.** [Share this link](#) with your priest, parish administrator, a young adult leader, or a local OCF chapter.

Do you have more questions about recruitment? Contact Demetra Zouzas at dzouzas@orthodoxvolunteercorps.org.



PAM "ELENI" LAGIOS EULOGY

8/31/26 at Holy Cross Church

I begin this eulogy with a frequent exchange that I had with Pam. She would jokingly tell me that when I did her funeral, she wanted me to say something nice about her. She would even pay a little more she told her daughter. I think we all know that it would never be hard to say something nice about Pam. On the contrary, it would be very hard, if not impossible, to say something negative. And I wasn't paid to say that.

In my frequent travels to Mt. Athos I learned of a philosophical saying posted on the St. Paul Monastery that reflects the whole theology of our Orthodox Church. *Αν πεθάνεις πριν πεθάνεις, δεν πεθαίνεις όταν πεθάνεις*, that is, "If you die before you die, you won't die when you die." The meaning has to be teased out. Basically it means that if we die to self, before we physically die, then we won't die when we die. This represents a call to come to terms with death, before we come to our end. This is dying accomplished before we die? We do this by being self-donating people, committed to the well-being of others and even putting the good of our neighbor above that of our own. Yes, we all have egos, the part of us that is sometimes referred to as the lower self, but we also have a higher self, that if cultivated raises us to heaven, even before we die biologically.

It's that self that shone brightly in the life of Pam. She had a unique and self-effacing way of showing this side of herself to others. With great ease she could enter into a company of people and with humor and grace, make us laugh. She was my neighbor for fifteen years in the condo where we lived. She made friends wherever she went. She always carried with her the values that were instilled in her by her immigrant parents, Zaffiro and Nick. As a child of the church she followed a path that led her to treasure her family and faith. Early on in her life she attended St. Basil's academy, a Junior college of our Church for women, which led to her 30-year career as a Greek School teacher. It was here that she met her partner for life- Stavros. His sister Angie was Pam's roommate at the Academy. and Steve was coming for a visit. The night before

she met Steve, she had a prophetic dream. In it she found herself walking through a corridor to a set of stairs, at the bottom of which was a man. And looking up, holding out his hand, he said to her, "Do you know who I am? I'm going to marry you!" Thus began her marriage to a man who would be her devoted help-mate and the love of her life. Together they were a dynamic team of church servants. Holy Cross has their fingerprints all over it, whether it was the Ladies' Philoptochos, the Loyalty Day dinners, the building committee, the parish council, the church finances, the choir, the Greek School, the Sunday School, the chanter's stand, the Arts and Letters committee and many other projects such as the stained-glass windows. You name it, they did it all, while also being devoted parents to Cookie, grandparents to Stephanie and friends to so many in the church at large. But her outreach did not stop here. The walls of Holy Cross parish could not contain her. For her there were many doors of service that led to the outside world. And so it was that she served at the local, as well as the national level in her capacity as Philoptochos president.

Pam married Stavros, the Greek word for the Cross of Christ. In two weeks, we will be elevating that blessed Cross once more, a Cross that Pam lovingly lifted throughout her life. Because she died before she died, like Jesus, she was not afraid to die, because she already knew that should would always be alive in the Resurrection. Now let us picture the scene once more from her dream at St. Basil's Academy, just before being introduced to her husband. Then, he was waiting for her at the bottom of the steps with hand outstretched. The scene now changes, and it won't be in a dream. Steve will be standing for Pam at the top of the steps this time, still with his hand outstretched. And instead of saying, I know who you are, he will say I have been waiting for you. Come with me so that we can enjoy the bliss of heaven forever. And so it is, that if we die to self, before we die, we shall not die, but live forever in the warm embrace of Christ. May it be so for all of us.

~Fr. John Chakos

SURGICORPS REMEMBERS BOB KIRSCHNER

WRITTEN ON AUGUST 24, 2026

Today we say good-bye to another wonderful dedicated and committed volunteer, Bob Kirschner. Bob died recently after a lengthy battle with a chronic lung problem.

Bob was a “doer”, an individual who thrived when faced with a task/job, the more difficult and challenging the better. Bob’s Surgicorps adventures included 9 missions, his first in Nepal in 2000. To describe our living and work conditions in Trishuli, Nepal as “rustic” would be the understatement of understatements! Our hotel.....well suffice it to say that I spent our nights sleeping on the roof outdoors. Comfortable and relaxing! The hospital was without question the worst I’ve ever worked in. Yet here Bob thrived, repairing anything that even looked broken, and working wonders in dilapidated ORs allowing us to do our jobs.

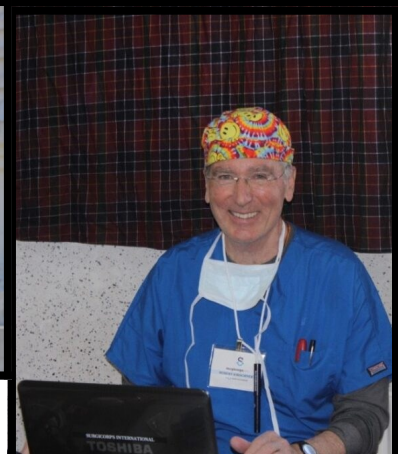
Bob also worked with us in Brazil and Tanzania, but the trips that I think meant the most to him were in the Kingdom of Bhutan.....2007-12. There he basically put our OR on his back whenever a problem occurred, and wow, did problems occur frequently.....Bob, the electricity is funky again, please help; Bob our dermatome plug is no longer functional and we desperately need to take this skin graft; Bob.....HELP!!! Bob was our trip savior many times.

Bob also was involved in other philanthropy outside of Surgicorps.....he worked with priests of the Greek Orthodox Church in Guatemala, specifically a Father Andreas, and not only did he adopt 2 Guatemalan children(a boy and a girl, siblings), but he also helped found a health clinic providing much needed medical care for remote villages. That health clinic is now self-sustaining and is a tribute to years of work and effort by Bob.

Bob Kirschner, a tireless and dedicated humanitarian.....he meant so much to so many, and left this world a better place.

Our entire Surgicorps Family





Young Adult Fall Retreat at Camp Nazareth

October 23–25, 2026

Open to those 18–35 years of age from all jurisdictions!

Physicians of the Soul: Spiritual Fathers and the Mystery of Confession

With Keynote Speaker:

Rev. Fr. Stephen Loposky

Chancellor of the American Carpatho-Russian
Orthodox Diocese of North America



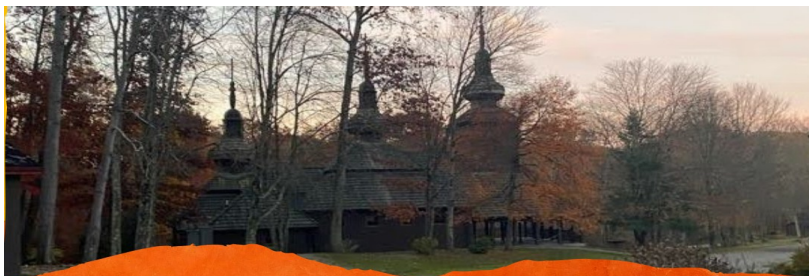
**Register
Here:**



or

tinyurl.com/smxbprp

Questions? youngadultretreats@gmail.com



GOYA FALL RETREAT

November 20-22, 2026

Staff Applications opening in the fall!



Questions? Contact Sophia at camp@pittsburgh.goarch.org





NOVEMBER 6-8

Celebrate the beauty of Greek culture, dance, and Orthodox faith through dance workshops, performances, music, worship, and fellowship! Join us and build lasting friendships and glorify God through the joy of community.

Open to dance groups and individuals 7 years old and up.

**Scan
for
more
info!**



Questions? Contact us:

htcholympicflames@gmail.com

mmk8317@hotmail.com

akyritsis@pittsburgh.goarch.org

HOLY CROSS GREEK ORTHODOX CHURCH
123 GILKESON ROAD
PITTSBURGH, PA 15228

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Pittsburgh, PA



Philoptochos

Autumn

FOOD FAIR

— ◆ —

WEDNESDAY & THURSDAY

OCTOBER 14 & 15

We need your delicious baked goods!
Contact Dena Yamalis
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